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QUO VADIMUS?

By W. H. WENTE

Concordia Senior College, Fort Wayne, Ind.

WE APPEAR to be living in a time of unusual ferment in American secondary education. The occasion is, strangely, the fact that a European power with which we are in rivalry has succeeded in sending into "space" some inanimate objects, the development of which required a high level of scientific skill and in the perfecting of which our own armed services, who had been working on the same project, were unexpectedly anticipated. The American public's reaction of humiliation and chagrin, in the search for a scapegoat, has resulted in widespread attacks on our system of education, and has brought to the attention of wider circles some weaknesses of our secondary schools which have long been known to many observers. To be sure, the logic which sees a causal connection between the teaching of science and mathematics in our schools today and our failure to send up the first satellite may not be immediately evident, and the cry for crash programs to mass-produce mathematicians, scientists, and technicians may be regarded as a "more sophisticated manifestation of national hysteria" (C. Scott Fletcher, *The Battle of the Curriculum* [New York, 1958], p. 6). Nevertheless, the incident of the satellites has served to direct general attention to our schools and their pressing needs, particularly the need for large numbers of well-trained teachers who have a rich background in general education and thorough training in specific teaching areas, and the corollary need for increases in teachers' salaries and improvements in their status. It has also greatly stimulated a general lay interest, which is expressing itself in a critical review of basic educational philosophies and in strong demands for revisions in the secondary curriculum.

Out of this ferment two emphases seem to be developing, the appearance of which must give satisfaction to everyone who is aware of how much, in the face of present-day international rivalries, our national strength depends on sound education. The first of these is the emphasis on quality in education. This emphasis is

CHRISTI NATALIS UT LAETUS,
NOVUS ANNUS UT FAUSTUS
FELIXQUE VOBIS SIT—
ID EDITORES OPTAMUS OMNES

leading to a fresh appreciation of the importance of those subjects in the curriculum which have been traditionally associated with high intellectual challenge and achievement. It also calls for a deeper appreciation of the effective day-by-day work of the teacher in the classroom, the "patient process of the mastery of details, minute by minute, hour by hour, day by day" (Alfred North Whitehead, *The Aims of Education* [New York, 1949], p. 18), on which quality in education ultimately depends.

The second emphasis becomes apparent in the growing realization that one of the greatest assets of a nation consists in its gifted boys and girls, and that the education which is provided for them must be one that is specifically adapted to the development of their talents. Unfortunately, our gifted youth are still sometimes classified with abnormal children of various kinds, as may be seen from catalog descriptions of courses dealing with "exceptional children." Gifted children, above all others, must be approached in the spirit of the Roman adage: *Maxima debetur puero reverentia*.

It would seem that these developments provide teachers of the classics with a *kairos*, a special opportunity, and it may be well to look at some of the ways in which the teaching of the classics and particularly the teaching of Latin can meet the situation and make a distinctive contribution.

There are, first of all, the values which have always been associated with the teaching of the Latin language. Students are, of course, taught Latin primarily to enable them to read Latin, i.e., to grasp thought that is expressed in the Latin language. At the lower levels and for a considerable time thereafter this aim will involve the process of translation,

"the transfer of thought from one set of symbols to another with as little marring of the original idea as possible" (David H. Stevens, *The Changing Humanities* [New York, 1953], p. 32). But in this process, whatever the level of proficiency may be, some other important things take place which may have lasting effects even when, from lack of practice and loss of vocabulary control, the basic skill of grasping the thought in its Latin dress wanes or even disappears. For one thing, through the study of Latin grammar the student gains a concept of the structure of language. Even though Latin, like English, is within the orbit of the Indo-European language group, it is, in its highly inflectional character, in strong contrast with English; yet it is sufficiently like English in its tense structure and in other respects to be able to lead the student to a deeper understanding of the grammatical structure of the English language. Such an understanding, acquired, preferably early in life, through the study of Latin, may become the foundation for the rapid and exact attainment of that competence in other languages that is badly needed today. In the case of the Romance languages, the derivative character of their vocabulary makes obvious the help Latin can give; but it can also aid in the intelligent acquisition of languages in which the vocabulary is less related to Latin, such as German or Russian, and even in the study of languages of strongly divergent structure patterns, such as those of the Semitic group or those of eastern Asia. In any case, the student who has diligently studied Latin for several years will bring invaluable equipment to the new tasks.

Next, the study of Latin would seem to make a valuable contribution to the ability to express well-thought-out ideas in clear and precise English, particularly if this outcome is kept in mind in the teaching process. Here we have, of course, the immediately utilitarian effects, such as aid to English spelling and the illumination of a large part of the English vocabulary from its Latin origins, particularly words in scientific terminologies. Then too the student can gain an appreciation of the syntactical form of the basic unit of expression, the well-

constructed sentence. There can also be developed, even at the earliest levels, a sense of discrimination in the use of words in that the student is compelled in translation to weigh alternatives in the choice of English words, phrases, and idioms. I may quote here the words of an eminent American jurist: "There is no better way for the student to train himself in the choice of the very word that will fit his thought than by translating from Latin and Greek. Thus he develops habits of discriminating choice of words, habits of accurate apprehension of the meaning which another has sought to convey by written words, which lead to power of expression and to power of clear thinking. Such habits are worth more to a lawyer than all the information which a modern school may hope to impart" (Roscoe Pound, as quoted in Crosby and Schaeffer, *An Introduction to Greek* [Boston and New York, 1928], p. 36).

Of mental discipline as an outcome of the study of Latin we do not, perhaps, speak as confidently as our predecessors used to. Yet surely the following statement by an outstanding living American historian is not an exaggeration: "Latin, Greek, and mathematics are instruments unrivalled by anything invented in twenty centuries of educational experience for the training of youthful minds in accurate and original thought. The analysis involved in translating Latin and Greek into English provides an unconscious training in logic. If in after life your job be to think, four years or more of Latin is the best training you can possibly have. You are learning logic, the art of thinking, without knowing it. And the art of thinking is the key to creative work in science and statesmanship, as in philosophy" (Samuel Eliot Morison, *The Ancient Classics in a Modern Democracy* [New York, 1939], p. 20).

Perhaps the study of Latin, even if restricted to two years at the secondary level, can bring to youth still other important benefits. It can have the effect of giving the students something of the historical perspective which is needed in this time of international involvements. We Americans tend to disregard history. Our own history was worked out in relative isolation. We are not surrounded by historical monuments which mark the progress of centuries. World War I revealed an insularity and provincialism which in turn had adverse effects on our handling of international relations. Present-day

involvements and responsibility would seem to make a familiarity with historical developments all but mandatory for intelligent citizenship. But secondary schools continue to neglect World History and are even in these days removing it from the list of required subjects. Here Latin can make a unique contribution. It can open windows from our own times to other times and places. The

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If you have a friend who is a teacher or a lover of the classics, why not give him a subscription to THE CLASSICAL OUTLOOK for Christmas? Send in your order at once, and we shall notify the recipient before Christmas, on a Latin Christmas card. Address American Classical League, Miami University, Oxford, Ohio.

philosopher Whitehead has said: "It will hardly be possible to read some Latin literature without imparting some knowledge of European history" (*op. cit.*, p. 35). It is one thing to be exposed to a sketchy treatment of Roman history in a few lessons in a World History course and quite another to be in daily contact for a longer time with the language and life of the Romans. From this vantage point, particularly with the help of the fine textbooks now in use, lines of historical development and influence can be pointed out. To quote Morison again: "The Roman Empire is a bottleneck through which the vintage of the past has flowed into modern life. To comprehend in some measure the mentality of Rome is the key to medieval and modern history: and in ancient history you will find many of the current questions of the day threshed out in a clear-cut fashion that will help you to comprehend your own age" (*op. cit.*, p. 21).

It has often been said that, if its highest potentialities are to be developed, youth must continually be confronted with greatness. In the contemporary scene, youth will seek out its own heroes, but without adequate standards of value; besides, the figures of today are forgotten tomorrow. In any case, lasting inspiration does not result. Youth needs to be confronted with great figures from the past, seen in a less confusing and complicated setting than the present and yet seen as grappling with continually recurrent problems.

Vixere fortes ante Agamemmona, says Horace, and we are reminded that the development of political biography and the practice of drawing from it lessons of political wisdom took place against the background of the Roman Empire. The founders of the American Republic received their inspiration from the great men of Greece and Rome. As Morison says: "It was by Plutarch's *Lives*, the orations of Cicero and Demosthenes, and by Thucydides that the young men of the 1760's learned the wisdom to deal with other men and with great events in the 1770's and 80's... they were prepared for their unexpected tasks by a study of classical culture that broadened their mental horizon, sharpened their intellectual powers, stressed *virtus* and promoted *arete*, the civic qualities appropriate to a Republican" (*op. cit.*, p. 23). When we are told that Abraham Lincoln read Plutarch's *Lives* by the light of pine knots in the hearth of a Kentucky cabin and there presumably laid the foundation for philosophical wisdom and understanding, we are led to think that youth today also might gain from access to such a source of wisdom. In H. G. Wells' novel *Tono Bungay* the hero says: "And I found Langhorne's Plutarch. It seems queer to me now to think that I acquired pride and self-respect, the idea of a state and the germ of public spirit in such a furtive fashion; queer too, that it should rest with an old Greek, dead these 1800 years, to teach me that."

But there are perhaps even richer and more far-reaching values for our day in the study of the classics if the teaching can be carried on within the spirit and under the influence of the Roman concept of *humanitas*. This word, which Cicero used with particular reference to Greek literature and the total culture of the ancient Greeks, can be extended to all of ancient culture. (Cf. Werner Jaeger, *Humanism and Theology* [Milwaukee, 1943], p. 20). In it is summed up the educational and humanizing influence of classical studies: the road to self-understanding; the challenge to imitation that lies in the representation of a noble humanity; the development and unfolding of all powers, physical, intellectual, and spiritual, of the human being; and the appreciation and appropriation of all human culture. Here belongs the Roman understanding of human nature and human duties in the maxims of noble living as formulated in pungently worded Latin proverbs and in sententious quotations from

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the Roman poets, Vergil, Horace, Ovid, and the rest, and from the philosophical discourses of Cicero. Here belong also the little Roman stories in our textbooks which exhibit aspects of human nature in an unforgettable way. Quotations from Vergil and others can help to alert the students to the beauties of nature, as he sees them through Roman eyes. An awareness of the fine arts and their significance can be effected through confrontation with the monuments of Greek and Roman art in architecture and sculpture. Patterns of Roman social organization, particularly the devices of political action in Roman government, may prove fascinating and illuminating. There is the stimulation of the imagination in the rich mythologies of Greece and Rome, without which much of the best in modern literature cannot be understood. And beyond all this is the great literature of the Romans in a stately and noble language; its humanizing influence has left its mark permanently on all western culture and it continues to be influential down to our own day.

Quo vadimus? Along the same road, I suppose, and in the same direction, but perhaps a little more conscious, under the stimulus of the times, of the value of what we are doing and with greater confidence in the importance and effectiveness of our contribution to the building up of the youth of today.



CLASSICAL PUBLICATIONS

We acknowledge with thanks complimentary copies of the following publications sent to us during the past year: the *Bulletin* of the Classical Association of New England; the

Bulletin of the Classical Association of New Jersey; the *Bulletin* of the Pennsylvania State Association of Classical Teachers; the *Classical Newsletter* of the University of Kentucky; the *Forum* of the University of Idaho; the *Lanterna* of the University of Pittsburgh; the *Latin Bulletin* of Florida State University; the *Eta Sigma Phi Numius*; and the *Vergilian Digest* of the Vergilian Society.

We were also pleased to receive copies of the following student publications: the *Cheyenne* (Wyo.) Senior High School *Aquila*; the *Forum Freepress* of the Hockaday School in Dallas, Tex.; the *Numius* of the New Jersey Junior Classical League; the *Torch* of the Texas Junior Classical League; and the national publication of the Junior Classical League, *TORCH*: U.S.



THE SLEEP OF THE CHILD JESUS

ENGLISH WORDS BY M. LOUISE BAUM

MUSIC BY F. A. GEVAERT
Latinized

BY VAN L. JOHNSON
Tufts University

Pecudes inter placidas,
Puer, puer, dormias:
Fovent angeli
Natum superi.
Fave maxime
Saluti, Domine,
Fave!

Segetes inter nitidas,
Puer, puer, dormias: etc.

Animas inter candidas,
Puer, puer, dormias: etc.

LETTERS FROM OUR READERS

A USE FOR THE ASTERISK

Mrs. Pauline E. Burton, of the Libbey High School, Toledo, Ohio, sends in the following suggestions:

"I find that most students like to learn when they are given a definite and precise pattern to follow. The following works well for the classification of special words in the first four declensions.

"We use an asterisk (*) for 1) masc. and fem. 3rd-decl. *i*-stem nouns (gen. pl. in *-ium*, acc. pl. in *-is* or *-es*—I require the use of *-is* for all written work); 2) neuter 3rd-decl. *i*-stem nouns (gen. pl. in *-ium*, nom. and acc. pl. in *-ia*, and abl. sing. in *-i*); 3) masc. and neuter 2nd-decl. nouns in *-ius* and *-ium* (the *-i*- being kept throughout all the cases except the gen. sing., where the short *-i* in the base is dropped before the long *-i* of the case ending); 4) *dea* and *filia* in the 1st decl. (because of the special ending *-abus* in the dat. and abl. pl.); 5) 4th-decl. nouns such as *lacus* (i.e., those ending in *-abus* in the dat. and abl. pl.); and 6) adjectives of the 2nd decl. in *-ius*, *-ium* (see 2) above).

"Two asterisks (**) denote 1) all 3rd-decl. adjs. (gen. pl. in *-ium*, masc. and fem. acc. pl. in *-is* or *-es*, neuter nom. and acc. pl. in *-ia*, and abl. sing. in *-i*); 2) *avis*, *navis*, *civis*, *ignis*, *finis* with the usual *i*-stem peculiarities plus abl. sing. in *-i*).

"Finally, we give three asterisks (***) to *vis* and *Tiberis*, to show that these two words go further than the other *i*-stems in that they have *-im* in the acc. sing.

"By applying this system students are constantly kept aware of special forms. Most of them like to classify words under their respective headings, especially when there is nothing haphazard to confuse them about these exceptions."

AN INTERNATIONAL BANQUET

Miss Jessie Chambers, of the Jackson (Mich.) High School, has sent in newspaper clippings from the *Jackson Citizen Patriot* of last February—story and pictures—that bear eloquent testimony to the success of the school's international banquet, a co-operative venture of the French, German, Latin, and Spanish Clubs at the school, which replaced the traditional Latin banquet. The combined menu and program, which Miss Chambers was good enough to in-

clude, shows the Latin contributions: *porcus* and *vinum* on the gastronomic side; the *invocatio*, said by the *cenae pater*; and a *sacrificium* before each course, carried out by "plebeians," who also served the meal.

STUDENT PLAYWRIGHTS

Miss Thursabert Schuyler, of the Bloomsburg (Pa.) Area Joint High School, reports a highly successful dramatic venture. Latin students at the school took two American Classical League Service Bureau items (No. 242. "A Day without Latin," and No. 480. "A Sequel to 'A Day without Latin'"), brought them up to date, and combined them into a new play, which was presented at assemblies in both the junior and the senior high school.

CO-OPERATION

According to Sister Marie, O.S.U., of the Ursuline Academy in Cincinnati, co-operation among school departments can lead to a "happy experience." In preparing to celebrate Foreign Language Week last February, French, Latin, and Spanish classes at the Academy won ready assistance from the Art, Biology, and Speech Departments, as well as from the Press Club.

Latin figured prominently in the celebration, contributing several dramatic skits (including "an original farce on the Fall of Troy composed by senior students"), "an original verse choir arrangement of a nonsense poem containing both Latin and English words," and a "Latin Lives Today" contest, open to all language students. The aim was to show how many words in English, French, and Spanish are derived from the Latin, and also how many Latin words exist in their original form in our language today. Prizes were offered. The enthusiastic response was evidenced by the numerous entries. This project, in which the Biology Department participated, showed the biology students how important the knowledge of Latin is to science."

Sister Marie closes her letter thus: "Since Language Week we have noticed a marked increase in interest and achievement. Many formerly not concerned with Latin are now anxious to study the subject. This, we feel, augurs well for the future of languages in our school."

LATIN IN THE GRADES

From Jacksonville, Fla., Mrs. K. E. Umlah writes:

"This fall I shall have the opportunity of offering to a hand-picked group of eighth-grade students an experimental course in Latin. I have,

of course, taught units of this kind—in fact, I devised such a program many years ago in Ft. Lauderdale. However, this one class of rather exceptional children in our first and admittedly experimental course intrigues me. I hope to see this tentative bid for 'selling' Latin in the lower grades 'go over with a bang.' Incidentally we have enjoyed a rather spectacular increase in Latin enrollment, a jump from 120 to 190 in our regular program, plus the experimental group of 35, making a total increase of over 100."



LATIN IN GEORGIA: A PROGRESS REPORT

By ROBERT E. WOLVERTON
The University of Georgia

WE IN Georgia are happy to report that Latin has taken a definite upswing in recent years and that the trend seems to be continuing. This trend has come about both internally and externally, as far as we the teachers are concerned. A comparison of the past and present situations will reveal that Latin, like many other traditional subjects, did have to undergo quite a period of readjustment before it again found favor in the eyes of the public, many school administrators and counselors, and the students. This period of readjustment left some serious problems in its wake, but the teachers have simply regarded them as challenges to be met and worked out.

Even during the darkest years, however, Latin proved its mettle by refusing to be swept away; several schools were able to maintain their four-year program, many teachers in high schools and colleges spent even longer hours in keeping Latin classes thriving, and all retained their firm conviction that Latin would soon again assume its role as one of the most vital subjects in the school curriculum.

The patience, hard work, and hopes of these *pugnatores* are now being realized, as Latin continues its steady advance. The fact that Latin had been merged with the modern-language affiliate of the Georgia Education Association was turned into an asset, for the teachers of Latin discovered others with similar problems; the Classical and Modern Foreign Languages Affiliate started to work at once on these common problems. Meetings were held with high-school administrators and with members of Schools and Departments of Education; every meeting was well attended, lively, and worthwhile in

its results. A closer spirit of kinship was fostered among teachers of all languages on all levels; in fact, a year-long program addressed itself to what sort of work was going on in schools and colleges, and ways and means of attracting the better students into the further pursuit of language study were discussed and planned. Ideas were shared and disseminated by meetings and publications, such as the *Arch*, sent to every language teacher.

The greatest external impetus to the study and teaching of languages came with a ruling issued in July, 1957, by the State Board of Education. After reviewing the high-school curriculum, the Board stated that every accredited high school, beginning with the September, 1958, term, must offer two units (years) of foreign language. This ruling, coming as it did even before the first Sputnik was launched, provided the most challenging opportunity yet. Despite the fact that it was rather short notice for establishing a sound training program to supply the additional teaching force, the Affiliate determined to do everything in its power to implement the Board's decision. At once letters were sent out to the superintendents and principals of the seventy-nine schools in which no language was being taught, suggesting that they might have teachers available who, with a good summer refresher course, could adequately handle a two-year program. At the same time, colleges with Departments of Classics outlined and publicized summer courses specifically designed for teachers who would be faced with the prospect of teaching Latin for the first time or after a lapse of years.

These efforts resulted in the enrollment in such courses of sixteen teachers, many of whom have already expressed a desire for further work of a similar nature. Although they are having to stand the necessary expenses themselves, the State Superintendent of Schools has indicated that next summer there will be money available to help defray the costs involved. Thus the State considers languages as important as science and mathematics, since only teachers in these areas are receiving financial aid. A further evidence of the State's support occurred more recently, when a state consultant in languages was appointed to the Board of Education. His office will provide many valuable and time-saving services, such as obtaining and distributing up-to-date lists of teachers and

of the numbers of students enrolled in the various schools; acting as liaison among the State Department, the Affiliate, the teachers, the administrators, and the general public; and functioning as a teacher-placement bureau.

With the State providing such encouragement and support and the teachers offering their ideas and work, one may well wonder what is anticipated for the future. First of all, we expect enrollment figures to keep rising, especially on the III-IV level, where for the year 1956-1957 there were only 172 students in the public schools. It is reassuring to note that the number of schools teaching Cicero-Vergil more than doubled last year, but still much remains to be done, particularly in convincing administrators of the value of allowing the course to be taught to small numbers and of granting the teacher the time to handle it.

Secondly, we expect the Junior Classical League to maintain its present rate of expansion; at the moment there are thirty-eight chapters with a total enrollment of over two thousand. A state JCL convention has been operating successfully for a number of years now, and the programs have given students and teachers alike the chance to exercise their imaginations, talents, and learning.

Thirdly, we anticipate participation in the state-wide contest by more schools, and enough of a demand to revive the Latin III contest; last year's I-II tests were taken by over 1300 students, although these represented but thirty-one schools.

Fourthly, we shall keep on the lookout for promising students interested in teaching as a career; since more schools will be offering Latin on the eighth-grade level, teachers will come to know the talented students a year earlier and have an extra year to work with them. Another source of available teachers is revealed in the fact that, although in 1957-1958 there were 164 teachers actually teaching Latin, there were 246 certified to teach it but not doing so for one reason or another. The colleges and universities also will have to do their part in supplying future teachers.

Fifthly, we are looking forward to more teachers' taking an active part in the Affiliate and in the Classical Association of the Middle West and South. Such a trend is firmly rooted, and it can be helped immeasurably, once more schools subscribe to the various periodicals.

Lastly, beginning next year, the

Classics group of the University Center will institute an award of recognition for an outstanding high-school Latin teacher of the year.

We may conclude this report, therefore, by stating that Latin is in a rather healthy condition, even though there are problems confronting us. It is a great comfort to have some problems to solve, an even greater comfort to have solved others.



LATIN INSTITUTE—1959

In 1948 the American Classical League marked the thirtieth anniversary of its founding by a revival of the pre-war custom of holding an open summer meeting: the First Latin Institute was held that June at the League's new headquarters, Miami University, in Oxford, Ohio. Almost all subsequent Institutes have likewise taken place in Oxford. In 1950, however, League members were the guests of Haverford College, in Haverford, Pa., and the 1955 Institute was held at the State University of Iowa, in Iowa City.

The year 1959 will again find the League meeting in new surroundings, this time in New England. The Twelfth Latin Institute will be held Thursday through Saturday, June 25-27, at the Phillips Exeter Academy, in Exeter, N. H. Mr. Edward C. Echols, who teaches at Phillips Exeter, is chairman of the Program Committee. According to all reports of what he and his colleagues are planning, those members of the League who attend the coming Institute will have every reason to congratulate themselves on having done so. Why not decide to be among these *beati*? Reserve the date now, and watch for further details in these pages.

NOTES AND NOTICES

The ninetieth meeting of the American Philological Association will be held in conjunction with the sixtieth general meeting of the Archaeological Institute of America at the Netherland Hilton Hotel in Cincinnati, Ohio, on December 28-30, 1958. Host institutions are the University of Cincinnati, Hebrew Union College, the Cincinnati Art Museum, and Xavier University. In connection with this gathering it is being planned to hold a meeting of the Council of the American Classical League.

Miss Lourania Miller, member for

federations of the National Junior Classical League Committee, announces an addition to the list of regional chairmen published in THE CLASSICAL OUTLOOK for October, 1958, p. 4: for Eastern New York—Mildred H. Baker, 17 Mechanic St., Hudson Falls.

Professor Van L. Johnson, of Tufts University, calls attention to an article in the *Modern Language Journal* for May, 1958: "Language and Library Science," by E. R. Cunningham and L. M. Prime. We quote two passages of particular interest to our readers: "The elimination of several years of required Latin in high school has resulted in a lack of ability on the part of those entering the professions to take up later the study of modern languages such as French, Italian, Spanish and Portuguese. Latin is also needed for a basic understanding and usage of an adequate vocabulary in our own language—English" (p. 249) and—a quotation from M. L. Marshall, of the Tulane University Medical School Library—"All consultants stressed the importance of the study of foreign languages. If Latin did not form part of the high school background, it should be taken in college, at least to the extent of two courses. Of modern languages, opinion favored the study of several rather than intensive study of only one or two" (p. 252).



A WIDER APPLICATION OF CATO'S IDEALS FOR THE ORATOR

By EUGENE S. MCCARTNEY
University of Michigan

CATO DEFINED an orator as "bonus vir dicendi peritus" (Quint. 12.1.1.). Plutarch (*Cicero* 13.1) regarded Cicero as such an orator: "For this man beyond all others showed the Romans how great a charm eloquence adds to the right, and that justice is invincible if it is correctly put in words, and that it behooves the careful statesman always in his acts to choose the right instead of the agreeable, and in his words to take away all vexatious features from what is agreeable" (Loeb transl.).

So many Greeks and Romans used eloquence to gain selfish or evil ends that indictments of it were both strong and frequent. It is not strange, then, that Cato concluded that only a good man skilled in speaking could be a true orator. It was Quintilian's well-considered opinion (1, *Prooem.* 9; 12.1.3) that one could not become a perfect orator without being

a good man. According to a Spartan, there is no real art of speaking that does not seize hold of truth, and there never will be (Plato, *Phaedrus* 260E; cf. Plut. *Mor.* 233C). In Plato's *Apology of Socrates* (18A) we are told that it is the virtue of an orator to speak the truth.

A number of men of later date have voiced similar ideas. Shakespeare (*Midsummer Night's Dream* V, 1) makes Lysander declare: "It is not enough to speak, but to speak true." In his essay "Eloquence" Emerson writes in similar vein: "A good upholder of anything which they [audiences] believe, a fact-speaker of any kind, they will long follow; but a pause in the speaker's own character is very properly a loss of attraction." In the same essay he says of eloquence: "It is the best speech of the best soul."

That integrity is an essential of human relations in general has been emphasized repeatedly by both ancient and modern writers and speakers. In the same sense that an orator is a "bonus vir dicendi peritus," though not necessarily in the same degree, a member of any other calling or profession, a poet, an artist, an architect, a musician, a physician, a teacher, or anyone else engaged in a useful or an honest occupation, is a good person skilled in his art or work. I shall note a few random examples of the emphasis that has been placed upon the union of goodness and skill in various callings in ancient and modern times.

An instance of the uttermost regard for wisdom and integrity in political life is recorded by Plutarch (*Mor.* 801C): "And at Lacedaemon, when a dissolute man named Demosthenes made a desirable motion, the people rejected it, but the ephors chose by lot one of the elders and told him to make that same motion, in order that it might be made acceptable to the people, thus pouring, as it were, from a dirty vessel into a clean one. So great is the importance in a free state of confidence or lack of confidence in a man's character" (Loeb transl.). A man's talent and his soul cannot be in conflict: "Non potest alius esse ingenio, alius animo color" (Seneca, *Ep. Mor.* 114.3).

The Spartan incident recalls an equally lofty ideal of Carlyle's (*The Hero as Poet*): "To know a thing, what we can call knowing, a man must first love the thing, sympathise with it: that is, be virtuously related to it."

Plato (*Rep.* 398B) would welcome into his ideal state only the more

austere poets who imitated the style of the virtuous. He held that poets who failed to express the image of the good in their works should be expelled from his state (401A). He would admit into it no poetry except hymns to the gods and praises of good men (607A). He recognized the greatness of Homer, but thought that many of the tales from mythology had a bad influence on youth (387B).

JCL CONVENTION—1959

Miss Belle Gould, chairman of the National JCL Committee, announces that the Sixth National Convention of the Junior Classical League will take place Sunday through Thursday, August 9-13, 1959, at St. Olaf's College, in Northfield, Minn. The meetings will be under the general chairmanship of Mrs. G. Lemando Baird, of Intricate Oaks, Rosemount, Minn., the state chairman. Further details will be announced in later issues. Watch for them.

Strabo (1.2.5) was sure that it was impossible for anyone to be a good poet who had not first become a good man. An even more extreme view was taken by an Italian professor, Giambattista Cantalicio, in a lecture delivered in 1488: "For the virtue of a poet is that of a good man also; we cannot conceive of a poet who is not first a good man" (see the *Classical Journal*, 48 [1953], 268).

In defending the moral tone of his plays Ben Jonson says in his prefatory remarks to *Volpone*: "For, if men will impartially, and not a-squint, looke toward the offices, and function of a Poet, they will easily conclude to themselves, the impossibility of any mans being the good Poet, without first being a good man."

Music had a rightful place in the education of the Greeks, but philosophers opposed the kinds that were incompatible with high moral standards. Aristotle (*Pol.* 1341a) held that the flute was too exciting to be expressive of moral character, and Plato (*Rep.* 398E-399A) would ban the Ionian and Lydian modes from his ideal state because of their effect upon the morals of youth.

We may let Serge Koussevitsky (*Atlantic Monthly*, 182 [1948], 26) speak for modern musicians: "In the presence of her lofty mission, music of our time makes an increased de-

mand on the high moral standing of the musician, his integrity, and complete devotion to his art." The musician "should be true to himself on as well as off the stage. He should be clean inside and out."

Goodness has often been regarded as an essential of great art. "Ruskin never swerved from the belief, that no great art was ever created by a bad man" (A. H. R. Ball, *Ruskin as Literary Critic: Selections* [Cambridge, 1928], p. 35. Ruskin states in *Modern Painters* (III, Part IV, Chap. 3) that "great art includes the largest quantity of Truth in the most perfect possible harmony." In an essay entitled "Prudence" Emerson says of the talented man: "His art is less for every deduction from his holiness, and less for defect of common sense." As for writing, "A good book is the very essence of a good man" (T. L. Cuyler). R. L. Stevenson gives us his ideas about writing in "A Gossip on a Novel of Dumas's": "There is no quite good book without a good morality; but the world is wide, and so are morals."

For the philosopher, too, high ideals are essential: "Nam cum philosophum dicunt, hoc accipi volunt virum bonum" (Quint. 2.21.12); "... oratio sollicita philosophum non decet" (Seneca, *Ep. Mor.* 100.10).

Even warfare has a place in my article. In a verse that was a great favorite with Alexander the Great (Plut. *Mor.* 331C), Homer tells us (*Iliad* 3.179) that Agamemnon was a goodly king and a mighty warrior. Goodness and soldiering were also associated in the mind of General Lee's father: "Fame in arms or arts, however conspicuous, is naught unless bottomed in virtue" (New York *Times*, Jan. 19, 1957, p. 9).

Seneca (*Ep. Mor.* 87.17) thinks that there are some occupations in which goodness is not an essential: "Qui non est vir bonus, potest nihilominus medicus esse, potest gubernator, potest grammaticus tam mehercule quam cocus." But the Hippocratic oath sets a high standard of integrity for the *medicus*, and Plutarch (*Mor.* 776D) says that a physician with lofty ideals (*philokalos*) will take greater pleasure in treating the eye. In commenting on the refusal of an American hospital board to reinstate a surgeon dismissed for making fraudulent tax returns a leading citizen wrote: "For a person to be appointed to a position of responsibility on the staff of a good hospital it is not enough that he serve a patient with satisfactory results. He must also be a man of integrity."

Equally strong views in regard to the *gubernator* were held by the steersman of the *Good Hope* in Stevenson's story *The Black Arrow*: "For, my master, 'tis a right mystery, but true, there never yet was a bad man that was a good shipman. None but the honest and the bold can endure me this tossing of a ship."

Emerson's attitude toward the scholar (*grammaticus*) is different from Seneca's, as he shows in "The Man of Letters": "Every man is a scholar potentially, and does not need any one good so much as this of right thought."

As for the *cocus*, we would prefer him and every other person with whom we have dealings to be good and upright as well as skilled and competent.

A statement of far wider application than Cato's about the orator is made in Samuel Johnson's *Rasselas* (Chap. 41): "Integrity without knowledge is useless, and knowledge without integrity is dangerous and dreadful."

As we have seen, since Cato's day the combination of goodness and skill has been held up as an ideal in many walks of life. And now it is refreshing and encouraging to find a basketball coach placing special emphasis on this ideal for his squad: "In order to be good at anything, you have to be a gentleman at it."

MATERIALS

Attention is called to the *Vergilian Digest*, official organ of the Vergilian Society of America. For information concerning this publication, whose main purpose is to provide material of use to teachers of Vergil and related subjects, and concerning the society itself, address the Secretary-Treasurer, Professor Charles T. Murphy, at Oberlin College, Oberlin, Ohio.

The Rev. Joseph M. F. Marique, S.J., of the College of the Holy Cross, Worcester, Mass., announces the availability of a photographic reproduction in twenty-four pages of approximately two-thirds of the exact Latin of the Vulgate Genesis. This text sells at 25¢ a copy or five for \$1.00. Teachers who are interested should address Father Marique directly.

Dr. A. M. Withers, of Athens, W. Va., highly recommends a new book on the English language: *How Words Fit Together*, by Louis Foley. The author is Director of the Com-

munications Workshop of the Babson Institute of Business Administration in Babson Park, Mass. Dr. Withers feels that the book "should be in the hands of all who love, and wish to defend from philistine subversions, the English language—a group which includes, naturally, all teachers of the classics"; he commends especially "its finely detailed and multi-exemplified approaches to certain controversial English-language matters of the present day." According to Dr. Withers, "This is a unique work, and possession of it cannot be too strongly urged."



IF—FOR LATIN STUDENTS

(With Apologies to Rudyard Kipling)

BY MILDRED H. BAKER

Hudson Falls (N. Y.) Central High School

If you can keep your head when all around you

Are losing theirs and blaming it on Rome;

If you can keep your patience and your mind, too,

From wondering, "Must I take my Latin home?";

If you can learn and not get genders mixed up

For all the substantives you've ever had,

And always know their forms and meanings, likewise,

So tests won't drive you stark and raving mad;

If you can tell the active from the passive,

And what's the difference between the two,

And that the past's not one of these two voices,

And always keep these terms from bothering you;

If you can learn the rules for Latin syllables,

And know just where the accent always falls,

Or in review can really stay attentive, And know the answer when the teacher calls;

If you can learn all types of verb constructions,

And know what tense and mood they always take,

And master all the verbs that are irreg'lar,

So in those "pop" tests you won't have to fake;

If you can keep apart the different cases,

And not by, say, the vocative be fooled;

If every day yourself you do your homework,
Instead of thinking homework should be pooled;

If you will always watch the black-board closely,

And let the rules invade your listening ears,

And help to make your parents, oh, so happy

To see you losing all your hates and fears;

If you can grasp that teachers, too, like justice,

And really want to have no favorite pets;

If you will concentrate upon your own work,

Nor think of what the other fellow gets;

If you can call by name the different pronouns,

And know the things about them teacher's said:

Reflexive, personal, intensive, and such,

And keep them all in order in your head;

If you remember all the old work plus the new things,

Are ready when report-card time draws near,

So you will have no need to fear or worry

'Bout hearing it again another year;

If you can do the things that here are listed,

Plus countless others I've not mentioned, too;

Someday you'll be a satisfactory student;

But—this result depends alone on you!

BOOK NOTES

Tragedy. By William G. McCollom. New York: The Macmillan Company, 1957. Pp. ix plus 254. \$5.00.

It is always instructive and refreshing to encounter a treatment of a classical work by a non-classicist, especially when a professor of drama who has also had practical experience in the modern theater turns his attention to Greek tragedy. To be sure, Professor McCollom, who teaches at Western Reserve University, is interested in tragedy as a literary genre that has existed through the centuries. Yet, though he discusses Shakespeare and the Elizabethans, Racine and Corneille, Ibsen, and

such modern playwrights as O'Neill, Eliot, and Anouilh, of necessity he starts with the Greeks; and, by preference, it would seem, he recurs to them constantly, especially to Sophocles, as the normative bases for his discussion.

The book is not easy reading, for the author is concerned, not with the externals of theater production or plot construction, but with the inner meaning of the art of tragedy, with its function in society, with, one might almost say, its "idea," using that term in its Platonic connotation. There is much examination of past and present theoretical speculation on what I am tempted to call the "philosophy of tragedy," together with abundant analysis of various plays that illuminate the author's thesis. This is essentially that true tragedy can exist only in periods when both man's freedom to make choices and the restrictions placed upon him by forces beyond his control are clearly recognized by the society in which it is produced. Thus choice, involving "perilous freedom" and "a heavy burden," is "the heart of tragedy" (pp. 4, 6).

Of the book's ten chapters, the first six present "The World of Tragedy," "Tragedy as a Moral Action," "The Hero and His Fate," "The Tragic Form," "Theme and Structure," and "The Words of the Tragic Poet"; the last four discuss the relations between tragedy and society in Periclean Athens, Elizabethan England, the France of Louis XIV, Ibsen's Norway, and our own times. In both parts, the reader will be impressed with Professor McCollom's scholarship, acumen, understanding, and idealism.

—K. G.

Roman Imperial Civilisation. By Harold Mattingly. New York: St Martin's Press, 1957. Pp. 312. \$8.50.

According to the publishers, the handsome volume under consideration is meant to link two other publications of theirs: Sir W. W. Tarn's *Hellenistic Civilisation* and Steven Runciman's *Byzantine Civilisation*. It is a worthy companion to them. Mr. Mattingly, whose specialty is the study of coins (as many of his pages show), does more than give his readers facts; he interprets them, in the light of past and recent historical scholarship, from the viewpoint of the twentieth century.

The title might lead one to expect an English version of Carcopino's great *Daily Life in Ancient Rome*. But the author understands the term

"civilization" in its broadest sense, as a survey of his chapters will show. After a most sensible introduction on the study of history and a long "Historical Sketch" come sections on "The Empire and Its Parts" (mainly geographic and ethnological), "Cities and Citizenship," "The Outside World" (frontiers, barbarians, and foreign relations), "The Imperial Civil Service," "The Roman Army," "Private and Social Life," "Economic Life" (coinage plays an important part here), "Religion and Philosophy" (excellent on both paganism and Christianity, less adequate on philosophy), "Literature" (too much attempted in thirty pages), and "Art" (coins again).

Throughout, there is a welcome avoidance of the hackneyed and a refreshing catholicity that considers the third and fourth centuries as important as the first, that not merely recognizes the emergence of Christianity but gives it the space and interest that it warrants, and that tries to gather all the components of some five centuries of human history into one coherent, meaningful picture. Perhaps too much emphasis is laid on the value of coinage to this attempt—an excusable emphasis in view of the author's special competence and the comparative newness of the approach. Perhaps the topical arrangement has encouraged Mr. Mattingly to be a bit repetitious; my father used to tell me: *Repetitio est mater studiorum*. Perhaps the scope of the book has occasioned abrupt transitions which sometimes bring the reader up short. No matter. This is a valuable contribution, both to scholarship and to the lay public. Its value is enhanced by the four maps, the chronological table of Roman Emperors through Romulus Augustulus and Zeno, the two-page bibliography (just a few items on each topic), and—not least—the eight magnificent plates of coin photographs. It is they, one may suppose, that account for the very steep price. If they do, they are worth it.

—K. G.

The Acts of the Apostles by Saint Luke. Translated with an Introduction and Notes by C. H. Rieu. ("The Penguin Classics," L56.) Baltimore: Penguin Books, 1957. Pp. 176. 85¢

For devotional purposes most people, especially the elderly, prefer the King James Bible to recent translations, but our age is one of reappraisal and investigation, and we need help to enable us to understand both

the problems inherent in the texts and those created by the passage of centuries. The various new translations of the Bible or of individual books in it afford us much help.

This translation of Acts by C. H. Rieu is welcome. His rendering is in clear, simple, present-day English and it maintains a uniform level of excellence. I am quoting a sample of it from Acts 19:25-27, where Demetrius, a silversmith of Ephesus, addresses his fellow craftsmen:

"Comrades, you know that this craft is our livelihood. And your eyes tell you that this man Paul, not only here in Ephesus but almost all over Asia as well, has won over large numbers to his way of thinking, and tells them that gods made by hands are not real gods. There is then a real danger not only that our trade may be discredited but also that the temple of the great goddess Artemis may come to be neglected, and the goddess herself, whom all Asia and the world worships, may quite soon be shorn of her magnificence."

(It may be noted parenthetically that pictures of two recently discovered statues of Artemis or "Diana of the Ephesians" have been published in the *Illustrated London News* for February 8, 1958, pp. 209, 221.)

Several typographical devices, such as quotation marks, dashes, and parentheses, help the author to clarify the text of his translation, as does the frequent combining of two or more verses into paragraphs. Fifty-seven carefully chosen headings avoid the customary solid pages of type and aid one in following the narrative. Chapter and verse numbers are relegated to the margins.

Sixty-two pages of annotations provide material that should be especially useful to church workers. Classical scholars will be surprised, however, to find "Ostium" as the name of the seaport at the mouth of the Tiber.

The religious fervor that the Apostles aroused has some analogies in the conduct of the Indian people during Billy Graham's mission to their country. In Acts 5:15 we read that the people of Jerusalem laid the sick on beds and couches in the streets in order that Peter's shadow might fall on them. In somewhat similar fashion Indians lined the streets of a city in an effort to get within Graham's shadow and also to touch members of his party (*Holiday*, March, 1958, p. 81).

When the crowds at Lystra saw Paul confer the power of walking upon a cripple lame from birth they

looked upon Paul and Barnabas as gods come down from heaven in human form, and they prepared to offer sacrifice to their benefactors. In dissuading them they declared: "We are human beings like you: we have the same feelings as you" (Acts 14:8-15). Many people in India fell down and worshiped Graham as he passed by them, and he had to explain to them time after time that he was not a god but a man (*Holiday*, as cited).

—E. S. McC.

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For a complete list of material for Christmas see *THE CLASSICAL OUTLOOK* for November, 1958, page 21.

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